



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

SANDWICH ISLANDS.

Extract of a letter from Miss Ogden, one of the Mission family, who last went from this country to the Sandwich Islands. As the principal motive (says a writer in the Advocate) in giving this letter to the public, is the hope of serving, by its publication, the cause of missions, it will reflect as much lustre on that cause, as honor to the spirit that animates the missionary of the cross, to let it be known that Miss Ogden inherited from her father, Judge Ogden, an ample competence, a large part of which, I think an entire moiety, she gave, with herself, to the disposal of the American Board, for missionary purposes.—J.

Waimea Kaiti, Sept. 1828.

It is with pleasure, my dear friends, that I devote an evening to those so justly dear to me as you are. Before you receive this, it is probable you will have seen my former communication, in which I mentioned that I expected to accompany Mr. and Mrs. Gulick to the station at Waimea. On the 14th of July we embarked on board the missionary packet; and after a rough passage, during which we suffered from sea sickness, besides being completely drenched in salt water, that ran in torrents down into our little cabin, we arrived here on the evening of the 15th. It was dark when we anchored, and we had the prospect of spending the night in the schooner. But Mr. Whitney, who had expected us, came in a double canoe manned with natives, and much to our joy released us from our uncomfortable situation. We were safely landed, and proceeded in the dark, partly over the sand beach and partly over rough rocky ground, about three quarters of a mile to the mission house. Here we at length arrived, wet, sick and faint. We were cordially welcomed by Mrs. Whitney, who had provided a good cup of tea, which I could not enjoy, as my sickness continued, and my head ached so violently, that I was obliged to retire to bed as soon as one could be prepared. A good night's rest however restored me, and I rose in the morning with no other bad effects remaining than extreme faintness, occasioned by long fasting and fatigue.

We found an excellent native house prepared for our reception, forty-five feet long by twenty wide. It consists of three apartments: two bed-rooms and a sitting-room. The former

have each a glass window, and board floors. The latter is only covered with mats.

On the north and east of our dwelling stretches a long ridge of mountains; and on the west and south we have a fine view of two islands and the wide ocean.

One of the bed-rooms is appropriated to my use. On taking possession of it, after arranging my trunks and little articles of furniture, I sat down and surveyed it with the feelings known only to those who like me had been for the last eight months destitute of a retired resting place. I shed tears of gratitude to my heavenly Father, who had brought me hitherto, and dedicated myself anew to his service. I said—"Who am I, O Lord God, and what is my father's house, that I have been so highly favored? And yet this is a small thing in thine eyes, O Lord, for thou hast covenanted to be my portion forever and ever! What can Maria speak more for the honor of thy great name, O Lord? There is none like unto thee, neither is there any God beside thee. Thou hast promised that thy Son shall sit upon the throne of his father David, and shall have dominion from sea to sea, and from the river even to the ends of the earth. Therefore, now Lord let the thing thou hast spoken concerning thy Son and concerning thy church be established for ever; and do as thou hast said. Let it even be established, that thy name may be magnified on these isles forever, and thy great and glorious promises to the church speedily accomplished."

With the exception of a few cultivated spots, every thing around us affords ample proof that we are in a heathen land; and the barren rocks are a sad emblem of the barren, uncultivated minds of the inhabitants. Not one solitary inducement, for any one whose sole motive is not the promotion of the glory of God, to reside here. But my dear friends, the presence of the missionary's God can convert this desolate region into a paradise; and without this the most delightful spot on earth would to me be a gloomy desert.

We were cordially received by the chiefs at this station. They have all been very kind and attentive, particularly Kaikioeva and Emilia (the governor and his wife.) The former has not yet become pious, but is very friendly to the mission, and had written to Mr. Evans to have another Missionary sent to this station. They have been unwearied in their attentions. They prepared the house for our reception, and have since built us a cook-house

and shed. They almost daily send us presents of fish, fowls, pork, sweet potatoes, taro, onions, bananas, oranges, pine-apples, and limes, in abundance. With respect to the disposal of my time since my arrival, it has been principally occupied in the study of the language and the instructing of Mr. Whitney's children. I have lately commenced a school to instruct the native females in sewing and writing. There are a great many more anxiously waiting to be taught than I can possibly attend to at present, with my limited knowledge of the language; and every day I am obliged to send several away who apply.

I sometimes visit Kaikioeva and Emilia; on two occasions I dined and spent the day with them. Our dinner consisted of roasted sweet potatoes, and some excellent fish, dressed in tea leaves. The fish, when cleaned, is wrapped in the leaf, which is as large as our largest cabbage leaf, then placed in a hole with hot stones, as in baking taro. When taken out, it appears like a fish nicely boiled. The table was covered with a handsome figured tappa, and furnished with knives, forks, and plates, a neat cut-glass pitcher of water and glasses.—The governor expressed much pleasure, saying it was *mailai* to *paina pu kakou* (eat together.)

On one of these occasions, I was much amused. On my signifying an intention to return, Emilia went to the door, and called her people, when we were surrounded by at least a dozen. Presents were then brought forward and distributed among them for carrying.—They consisted of fish, sweet potatoes, mats and tappa. The governor presented me with a very handsome fine mat, with figures on it something resembling the human form, intended for a representation of their former deities. Emilia gave me a large piece of scarlet tappa, with a black plaid. Two of her favorite women were presented with a piece of the same, to wear on this important occasion. Every thing being arranged, Emilia and myself led the way, the rest following. The two girls, nicely dressed, carried my basket and share of the presents. This is one specimen, among many, of the kind attentions of this interesting people. It is certainly great encouragement, and cause of gratitude, that the Lord has put it into their hearts to be kind to those who have come to bring them the glad tidings of salvation. While thus ministering to our temporal wants, may they be abundantly supplied with the bread of life.

Taking into consideration every circumstance respecting my location, I have abundant reason to hope this station is assigned me by Providence for good. I feel, at least, as if I had arrived at home; and the retirement I enjoy is sweetly soothing to my spirits, after the bustle and confusion of Honolulu. Here I hope to labor and die for that glorious cause which I have espoused. Engaged in the missionary work, and blessed with the smiles of my covenant God, how can I be lonely? How can I be unhappy? True, many a tear flows, and many a sigh is breathed, when I think of a land I shall visit no more. But the recollection of past seasons of enjoyment, with those dear to

my heart, is sweet. And, my dear friends, it is delightful to know that there is a land where all tears shall be wiped away, and the bosom no longer heave with sighs. Do not infer, from what I have said, that I am discontented or unhappy. Oh no! by no means. With a mind formed for friendship, it is not to be wondered at that I should sometimes breathe a sigh after the delights of Christian intercourse with those whom I have enjoyed so much. That I have trials, I do not wish to conceal. But great, also, are my consolations; and nothing but the convictions that I could not be useful here, would ever lead me to have the least desire to return. Yes, my friends, I am cheerful, contented, and happy. Nothing but the evils of my own heart ever greatly disturb my peace.

I find Mr. and Mrs. Gulick every thing I can ask, either as Christians, missionaries, or friends. They are kindly attentive to all my wants; and for this world, I have nothing to ask. All I want is a more thankful heart. As to our associates, we find them pleasant and agreeable, and, so far, we have gone on happily.

When will some prosperous wind waft me intelligence from my beloved country? I hope you will write as often as your engagements will admit. Your communications will be as cold water on a thirsty soul. Deny me not this request. Give my love to all the dear children. Accept my sincere desires for your temporal and eternal happiness; and believe me truly and affectionately

Yours,

M. OGDEN.

METHODIST INDIAN MISSIONS.

The following is an abstract of the Tenth Annual Report of the Methodist Episcopal Church, selected from the N. Y. Christian Advocate.

Aboriginal Missions in the United States.

Wyandot Mission.—On this station there are one missionary, two hundred and five church members, five native exhorters, twelve class leaders, one school teacher, and forty-four scholars. There are also two of the natives employed as missionaries, who have made excursions among the Shawnee and Senecas. A branch of this mission is extended to a place called Big Spring, twelve miles from Sandusky.

Cherokee Mission.—In this nation there are seven circuits, employing seven missionaries, including a native preacher, who since his conversion has been eminently distinguished for his piety and deep devotion to the spiritual interest of his native brethren. There were at the last report, eight hundred church members in this nation, and the progress of the gospel is very rapidly extending among them.

Among the Potawatamies there is a mission family of sixteen persons, thirteen of whom are children who attend the school.

Asbury mission among the Creek Indians.—Though four or five have been expelled from the church, there is a promising society, consisting of two white persons, twenty-four Indians, and forty-five persons of color, making in all seventy-one church members. The school has recently increased to upwards of fifty children.

The Chahtah Mission has assumed a most animating character. Among the recent converts are Col. La Flore, the principal chief of the nation, who is now a zealous and successful preacher of righteousness, six or seven captains, and several of the most respectable and influential families. During the past year, six hundred have made a profession of religion and joined the church.

Aboriginal Missions in Upper Canada.

The Grand River Mission, which employs one missionary, has had an accession of ninety communicants during the past year, making one hundred and thirty in the whole, besides sixty others under Christian instruction. There are three schools numbering sixty children.

At Grape Island there are two hundred and twenty natives under the Christian instruction of one missionary, one hundred and twenty of whom are regular communicants, and fifty-six children are taught in two schools.

At Rice Lake, the missionary has under religious instruction, two hundred and seventy-five of the natives, one hundred and seventy-five of whom are communicants in the church. There are here, also, two schools consisting of seventy-five scholars.

The missionary at Lake Simcoe has under his tuition four hundred and twenty-nine natives, three hundred and fifty of whom are members of the church. Here one hundred children are taught in two separate schools.

In addition to the Mohawks on the Grand River, there is a party of this tribe on the bay of Quinte, consisting of fifty, thirty-three of whom are communicants in the church, and seventeen of the children are taught in a school.

Muncy Indians, on the river Thames.—Here is a body of Indians speaking the Chippewa language, consisting of twelve hundred souls, only ten of whom are yet converted to the Christian faith. there is one school containing fifteen children.

There is a small body of the Wyandots in the vicinity of fort Malden, consisting of fifty, twenty three of whom are members of the church, and twenty of their children are in the school. The number of native preachers and exhorters, occasionally employed in the Canada mission, is fourteen.

The total number of Indians in this province now under Christian instruction, is one thousand four hundred and fifty-four, nine hundred and eighty-one of whom are regular communicants in the church. There are fourteen schools, containing three hundred and ninety-eight native children. These are instructed in the elementary principles of the English language, seventy-five of whom are able to read in the New Testament. They are also taught the doctrines and duties of Christianity, the truths of which many of them give evidence of having experienced in their hearts, as well as attention to the habits of domestic economy. The children are taught to labor with their hands, that they may eat their own bread.

It is estimated that there are not less than thirty thousand Indians in this province who speak the Chippewa language, to whom it is confidently believed, were the means at command, missionaries might have access.

The whole number of Indian members of the church in the United States and Upper Canada, is two thousand six hundred and thirteen, as nearly as can be ascertained, about five hundred children attend the several schools.—These are under the care of twenty-two missionaries, including four native preachers and eighteen teachers, four of whom are natives.

CALL FOR MISSIONARIES.

Extract of a letter from Mr. Pearce, Missionary at Calcutta.

Will our beloved friends at home not send out more men of like spirit, to enter into the labors of departing Missionaries? Will no one accompany brother Yates for Calcutta? Will no one succeed brother Burton at Digah? Though the difficulties of our work press on us, they are more than balanced by our encouragements; and we feel *nothing* so disheartening as the want of laborers. The harvest truly is great, and very promising. We are full of hope, we see the work going on, we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on labors now commenced and in progress. We need help in every department, but especially in the *preaching of the gospel*. We have, I suppose, a million, within a circuit of four miles. We can procure congregations at all hours of the day, and if we had more preachers to declare with patience, perseverance, and affection, "the truth as it is in Jesus," we feel assured of success. O, that students for the ministry would consecrate their lives, and Christians their property to this work, and then we might hope for assistance in some degree commensurate with the object!

Yours very affectionately,

W. H. PEARCE.

THE TIME HAS NOT COME.

Satan has held the heathen world in cruel bondage, these thousand years, by singing in the ears of Christians, "*the time has not yet come*" when the heathen are to be given to Christ. We are glad to see the spirit of Missions reviving in the Episcopal Church, in this country,—we fully accord with the following sentiments, which are extracted from a Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, in Philadelphia, May 12, 1829. By ALONZO POTTER, Rector of St. Paul's Church, Boston.

This cause is the cause of justice! this debt, is the debt of Christendom; and shame to the land—shame to the heart, that would evade it!

And who would evade it! Who, because we happen to be the stronger, would tell these hapless nations to go back to their idols, and brood there over these unexpiated wrongs! Or who will say that the *time* for their illumination has not come; that they are not yet prepared to receive or to comprehend the *gospel*! that they must wait! And is this so? What! when God himself declares that the fullness of time has come; when he decided eighteen hundred years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves

wiser than him! Now that such improvements have been made in the arts and sciences; now that facilities for extending the knowledge, and securing the reception of the Bible have been so multiplied; now that the art of printing enables us to flood the world with the word of eternal life; now that navigation is opening to us new and unexplored regions, and almost annihilating the distance which divides them from us; now that the human mind seems stirred by some mighty impulse, and instead of being wedded to old systems of government or religion, looks abroad and talks of coming change—is this no time? The Apostles in face of the Roman power; in defiance of an idolatry more inveterate than the world ever saw; destitute of numbers, or talent, or influence; aided only by the gift of tongues, and the power of miracles, could go forth, and in 300 years win the whole civilized world to Christ! And shall we, with the power of acquiring all tongues; with the record of those same miracles to authenticate (which was all that the miracles themselves could do,) the divinity of our commission; assisted, too, by so many, and such peculiar advantages—shall we stand, and parley, and say *it is not time!* Not time! when Paganism seems smitten with infirmity, and tottering under the imbecility of old age! Not time! when the people of the saints of the Most High, seem going forth in serious earnest, to take possession of the kingdom and dominion and greatness of the kingdom under the whole Heaven! Not time! when on every side we have proof positive, and ocular, of the practicability, and the success of their enterprise! when the notes of Christian praise are heard from the cliffs of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out for “good men and good books;” when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a Pagan Disciple; when from the dying lips of a Karaimoku, a Keopuolani, a Catharine Brown, there are heard almost at this moment, the accents of Christian peace and hope; is this not a time? —When in God’s name will be the time? Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some miracle to reproach our unbelief, and supercede our labors? Are we to wait, till in literal truth, an angel of Heaven shall come forth; come to perform our duty; come to publish in our stead, the everlasting gospel unto them that dwell on the earth, and to every nation and kindred, and tongue and people! Shall we —? No! while we have opportunity, let us do good—let us do good unto all men. Now is the time, the accepted time! Ships are freighted for every idolatrous land; access is opening to every wandering and benighted horde—they wait, perhaps they long for our arrival; time presses—eternity is at hand; and soon we who can give, and they who might have received, shall stand together at the judgment seat of Christ. Yea, brethren, *the time is come;* the set time to have mercy upon the Heathen!

Miscellaneous Intelligence.

LONDON ANNIVERSARIES.

THE LONDON HOME MISSIONARY SOCIETY

Held its anniversary, May 19, at Spaxfields chapel. From the Report it appears, that the labor of this Society and its Missionaries are increasing, and that its receipts this year have exceeded those of the last by the amount of \$5,795 00. The whole receipts of this year were \$25,697; an amount, considering how much is done in the cause of benevolence in other British Societies, which may well surprise American Christians, when compared with their own feeble contributions. The Rev. Dr. Cox, the Rev. Dr. Winter, and other distinguished gentlemen, spoke on the occasion. In reference to the gratifying statements in the annual Report, Dr. Cox inquired—“What would George Whitfield, could he arise from the dead, and present himself in that meeting—what would he think of such a Report as the one they had now heard? He who was pelted, persecuted, and in intention repeatedly murdered, in the great work of promoting the gospel in his own country, and in foreign lands;—what would he have thought of a Report which expressed no such opposition? Not that there was no such opposition in the human heart—not that man was not man still—not that such opposition was effectually restrained and suppressed, by the strong arm of secular power;—it was not to be attributed to any one or to all of these causes united, that there was an absence of such hostility to their operations; but to the improved state of feeling which had been produced, not only in the minds of those who had been converted and saved by the Gospel, but in the minds of all who were found in the vicinity of Christian churches.”

It had frequently been asked with much anxiety, Whether infidelity were upon the increase? He thought not; for although it might be spreading its baneful influence in some particular directions, he maintained that the statistics of that Society, and its reports of the increase of Christians, and the multiplication of churches, showed that infidelity was upon a comparative decrease. And it was delightful to him, to think how egregiously infidelity had been disappointed in her predictions. What did she say in the mouths of Voltaire and others? That at this moment, Christianity would be no more—that the ploughshare of destruction would be driven over the new Jerusalem, and they be reaping the harvest of the seed they had themselves sown. But what was the obvious state of things? It was this: that, instead of having no Bible Societies, no Missionary Societies, no Tract Societies, no Christian Instruction Societies;—instead of having no Christianity in our land; instead of this predicted state of things, we saw Christianity marching forward on the tombs and over the ashes of her denouncers; smiling, indeed, upon her persecutors, but marching forward to universal victory. The operations of the Society reminded him of the operations of the first great sower in the field of the world—the

Saviour himself; it sent forth its agents to their work, without any noise, without any ostentation, without any patronage, other than that of prayer, and faith, and love; and to do what? To do what the sword of power could never accomplish; but only the sword of the Spirit—the conversion of man, and the regeneration of the world. The Society, whose interests they were convened to support and extend, operated as the cloud of nature operates. If the cloud were stationary, there would be fertility only in one place; but as the God of nature had so ordered it, that it should sail through the atmosphere, it dispensed its blessings on a thousand hills and vallies; so it was with that Society, as was fully evident from the Report.

THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

One of the most liberal and enlightened societies in Europe, met at the City of London Tavern, May 16. It was a numerous meeting, on account of the principles of liberty to be eloquently defended by able speakers, as well on account of the means of redress to be recommended, where oppressive measures were adopted by the agents of government, civil and ecclesiastical, in reference to Dissenters. The Report noticed sundry unjust pecuniary claims on Non-conformists, and the advice which had been given by the Committee in the several cases. The Committee had also received well-attested complaints of public worship being interrupted, and indecent conduct towards females who attended, and assistance had been afforded to bring the offenders to merited punishment. The following strange case is stated in the words of the Report:—“At Rhubon, near Wrexham, the Rev. John Jones, the Curate, has often demanded double fees on the interment of Dissenting children, because he had not baptized them, and obtained that fee—has refused to read the burial service over children who had been baptized by Dissenting ministers; and even refused to marry respectable Baptists, unless they would debase themselves and their profession by consenting to be re-baptized by him!” Much of the trouble arising to Dissenters is in consequence of legal and ecclesiastical restrictions, and the superstitions of bigoted Episcopalian ministers, respecting the burial of the dead. And laws to repeal these limitations are requested. In conclusion, the Report observes, that the Society “will not be deterred, by a lack of funds, from opposing a barrier to any new inundation of intolerance, or from promoting the cause of religious freedom in the British empire, or throughout the earth?” When their funds are expended, they will rely on the generosity of friends.

EXTRACTS FROM SPEECHES.

The Rev. Dr. Dickson, of Edinburgh, thus observed—We have, my Lord, an established church in Scotland; but we have no tithes. We have no poor-rates, except in three or four large towns; and there are not above a dozen clergymen out of 900, who are Justices of the Peace, or Magistrates. In Scotland there is no tax on Dissenting meeting-houses—no Church

burial fees—and I therefore congratulate myself upon being a Scotchman. I cannot venture to say much on the rights of conscience, after that subject has been so ably handled. To enslave the body is inhuman; to attempt to put fetters on the mind is impious. It is trampling on the birth-right of every human being. Is it to be borne, that man should take from man what God has given to him as his inalienable birth-right? Persecution is generally supposed to consist only in pains and penalties; but in my opinion, every thing which throws out a temptation to adopt one set of opinions rather than another, is persecution; this is the spirit of persecution. We profess to abhor Popery; but to tax other individuals, because they differ in belief from us, is to make ourselves Popes. We abjure the tenets of Popery, but adopt its spirit and substance. I have heard with delight of the exertions of this Society; I congratulate the meeting on the success of those exertions, and trust that the Society will go on in the same prudent and wise manner, not interfering in every case, but selecting such cases as they are sure to prosecute to a successful issue. Much mischief is done to a good cause, by defending a bad one.”

The Rev. Dr. Philip, from the Cape of Good Hope, said, with much animation—“After the excellent speech of my esteemed friend, the Rev. Dr. Dickson, I have no reason to be ashamed to acknowledge myself a Scotchman; I was born in Scotland; I sucked in the precepts of the Reformers of that country with my mother’s milk; and I studied the evils of oppression in the history of my native land, till I found myself a lover of liberty. While I contemplated civil liberty as it is exhibited in the page of the historian, as it is eulogized by orators and sung by poets, I received it as the greatest of earthly blessings; but when I came to estimate its importance by its absence, it became associated in my mind with the realities and grandeurs of eternity. Britons must go to foreign countries: they must there see its connexion with the world which is to come, as well as with that which now is, in order rightly to estimate its immense importance to the social and eternal condition of men.

“I have lately visited Paris, my Lord, and the impressions which were there made upon my mind, will, I hope, never be effaced—but I mention the circumstance here only to state, that a lady of rank there said to me, “You, Sir, have set us an example in establishing freedom, but we in France have got before you with all your literature and science, for you have not been able to find out that no nation rises in true greatness till ecclesiastical and civil affairs are separated.” Certainly, I did not expect, that I, an old Fife whig, would have taken lessons on religious liberty from a lady at Paris. Were the question put to me, whether would you see that truth lost, or the wealth and extraordinary splendor of England, the case would not allow of a moment’s hesitation. I would rather see England starting at this moment without wealth, without commerce, with the immortal principles of truth as the basis of her future legislation, than I would see her in the possession of both, hold-

ing, at the same time, principles incompatible with national virtue, national greatness, and national prosperity. With the eternal principles of truth as the basis of her government—with her intelligence, her free institutions, her genius, and her industry, were she cast upon the world naked as the rocks which mark her strand, she would speedily rise to greatness and to affluence; but should contrary principles unhappily prevail in her councils, "farewell—a long farewell to all her greatness." Liberty, to deserve the name, must be liberty to all. Where one class of men are in the possession of power, which they exercise to oppress another, by whatever name the principle of the combination is designated, it is not liberty, but an odious monopoly.

I do rejoice, my Lord, in the times in which we live; it is a truly glorious period—the seeds of noble sentiments are rising like the seeds of nature; I see them shooting forth on the mountains of America,—springing up in the regions of India, and covering the World. In Greece, the sun of liberty again gilds the tops of the mountains, and again infuses its fire into the hearts of its people, calling forth after a long and dreary winter, those treasures of intellect which were once the admiration of the world. Having began its circuit of the heavens, I have no fear that it will be stayed in its course, till it shall have reached the meridian, and blest, with its light and warmth, every region of the globe."

The Rev. Dr. Styles said,—"When I last had the honor of addressing the members and friends of this Society, I stood before them, for the first time, a disenthralled, emancipated Dissenter; the brand of civil degradation wiped from my brow, and my head lifted as high as that of the proudest Episcopalian in the land. Yet, my Lord, with all the joyousness of mutual congratulation which was felt on that occasion, there was mingled a strong and natural sympathy with millions of our fellow-subjects, as loyal and as deserving as ourselves, who were still laboring under civil disqualifications and proscriptions. Who could have dreamed, that in so brief an interval, the lapse but of a few short months, we should have attained to this consummation so devoutly wished, but so little anticipated. The aloe that is said to bloom but once in a hundred years, when it does arrive at the spring time of its existence, puts forth all its glory in a single night; thus has it been with our glorious constitution; in one hour she has shed the beauty of her perfection upon the slow maturing growth of many centuries. And now it is my privilege to stand, awed and delighted; to minister in the temple where the genius of universal emancipation has received her last triumph; where, after a thousand conflicts worthy of her prowess, she bestows her glorious charter of equal rights and laws upon all the subjects of her mighty empire."

Col. Addison related the following anecdote,—"There was living in Essex, England, a small farmer, who rented a house of the parson. In due time, the farmer's wife was in a condition to require the assistance of a doctor, and with his assistance she presented her hus-

band with a fine child. After the Doctor was gone, in came the Divine; but this minister of the religion of charity and love, came with no intention of complimenting the farmer or his wife; he came because the *Doctor was a Dissenter*, and he told the farmer if ever he allowed a Dissenter to come within his doors again, he should leave the house. He knew that to be a positive fact, and it showed the charity of some of our Orthodox Divines. He had resided, in the performance of his professional duties, in Catholic countries, but he never there saw any thing like such intolerance. These gentlemen were like certain long-eared animals, who make a great noise; they had brayed out their "No Popery" cries, for fear that their parishioners should become subject to any unfair spiritual domination.

From the Home Missionary Magazine.

THE CONFESSION.

I once attended public worship in a plain country town in one of the northern states, when a circumstance occurred which interested my feelings not a little. From a drift of the discourse, which the minister with much seriousness and earnestness delivered, I perceived that the church had been engaged in some unhappy strife. Amidst this strife, their Christian character had lost its lustre. The minister exhorted them to repent of the sins with which they were justly chargeable, and to make humble confession of the deeds, by which they had dishonored their Saviour and hurt His cause. At the close of the sermon, a man arose in the congregation, and began to speak, with considerable warmth and sharpness of the *burdens which the conduct of his brethren had heaped upon him*. The minister at once interrupted him by putting the following question to him: "Mr. —, have you *any* confession to make?" The man, somewhat embarrassed, looked up to the pulpit, and replied, "I thought I *was* making a confession." Upon this, the minister demanded, "Have you any confession *for yourself* to offer?" "It would take me a long time," answered the man, "to give a full account of the *burdens* I have had to bare." "Mr. —," said the minister, with some degree of earnestness, "Have you said *any* wicked words, or done *any* wicked things, which you wish to confess?" To this the man promptly replied, "No Sir!"

The prompt "No, sir," of this man has been not a little instructive to me. I have known people, who could eloquently and earnestly talk and pray about their "total depravity," who would never bear the gentlest reproof, which looked towards any of their individual faults. Alas! I have said to myself, notwithstanding your high toned orthodoxy and seeming humility, how promptly do you answer "No, sir," to the question, "Have you said any wicked words or done any wicked things, which you wish to confess?" You mean nothing when you call yourselves "totally depraved."

In the course of a case of discipline, a church has urged home upon an offending brother the clearest proof that, in the alleged

fault, he had been guilty. I have seen that brother arise, and have heard him say, "I am indeed a poor sinner—am full of faults—am committing sin every day;" and then add, with some sharpness, "I shall not confess the crime you allege against me." Poor man, I have been ready to say, while you own yourself to be full of faults, you have your "No, sir," to defend yourself against the charge of any single one of them!

While I implore forgiveness of the Saviour for my many sins, let me beware of that hardness of heart, and aversion to reproof, which send forth their astounding "No, sir," to meet the charge of guilt. Z.

RECOLLECTIONS OF COLLEGE.

The writer of the following is personally known to the Editor as a gentleman who enjoys peculiarly favorable opportunities for observation, and whose statements are deserving of entire confidence.

Rev. and Dear Sir—I was lately in company where the following statements were made, which I deemed so important, that I have resolved, in compliance with your request, to commit them to paper, and communicate them to you.

A gentleman of established character, who has for many years been a pastor of a church, was incidentally mentioning the state of morals among young men in a course of liberal education, at the time when he was in college. This led to a conversation, during which he mentioned the following facts.

The class to which he belonged was graduated at one of the colleges in the United States, less than thirty years ago. It was a class from which much was expected, as the instructors of the college were often heard to declare, and was certainly not deficient, when compared with other classes, either as to numbers or talents. Unhappily, a very low standard of morals was then prevalent. Only two members of the class were free from the habit of profane swearing; and nearly all, except these two, would occasionally become intoxicated. It was the fashion to keep wine and ardent spirits of some kind at the rooms of the students.—Occasional intoxication was not disreputable; and large entertainments were made, at which many of the guests were, before they separated, laid upon the floor, under or near the table.

This class went out into the world as one of the hopes of the country; for the men of that day did not know but that students must, as a matter of course, have a little bit of a frolic now and then; and ten or twenty bacchanalian revels in a year were thought, as it would seem, a sort of necessary training, to impart some practical knowledge of things, and to enable men in the secular profession, to pass off a few idle hours in a gentlemanly way.

It may be curious and useful to know what was the history of the particular class in question, and this may be pretty fairly inferred from the following facts: A comparatively small number ever occupied respectable and conspicuous stations. In *twenty-two years* after leaving college, *two-thirds* of the class were known to have died; and of these, full one

half died *the victims of intemperance*. It is probable that a large part of the others were more or less injured by the use of spirits. Of the survivors, some now living are known to be in the lowest state of poverty and degradation.

At the close of these statements, an individual present mentioned the following facts in regard to a class of which he was a member, in one of the colleges of our country. This class, like the other, was rather numerous, and was graduated less than forty years ago. The influence of the class was decidedly and strongly in favor of morality, and against profaneness, drinking, gambling, and every kindred vice. Before leaving college, a large proportion of the class came under the power of religious principle, in consequence of a general revival of religion. *Twenty-five years* after the time of graduation, just one quarter of the class had died; and of the surviving *three quarters*, a large proportion were occupying stations of considerable usefulness. Of those who had died, one was hastened out of the world by intemperance; and he was known to be fond of drink when in college.

Comments on these facts may be communicated hereafter.—*ib.*

WILL IT BEAR TRIAL?

In the town of M——, in the state of New York, lives a Mr. B., who once openly denounced the Bible, as claiming to be the inspired word of God, and was a boisterous champion for the doctrine of universal salvation. So strong was his delusion, that he once openly declared, that he would willingly, sword in hand, shed his last drop of blood in defence of his belief.

Being, however, seized with a violent disease, and apparently approaching that eternity where the awful decision of the truth or falsehood of his scheme would be made known to him, he was visited with some unwelcome misgivings. Although formerly among the boldest asserters of his favorite doctrine, he began to ask himself with solicitude, "will it bear trial? After all my confidence, am I willing to venture my ETERNITY upon it?" Then followed a period of awful suspense. It seemed as if the interests of eternity were concentrated in the inquiry then absorbing all the powers of his soul. But the suspense was short. A voice, as it were from heaven, seemed to say, "*Mene, Mene, Tekel.*" Conscience awoke, and the awful delusion fled. The wailings of the pit seemed too well deserved, too near to be scoffed at. A conviction of his own vileness at once swept away the whole array of proofs which he had so industriously collected in favor of Universalism. But although fully convinced, in his own mind, that the doctrine of endless punishment was no fiction, he still determined to die, in the view of others, an adherent of his former belief. He had formerly made repeated declarations, when hearing that others had recanted, "that whoever saw him die, would see him die a Universalist." The hour came, as he thought; and he could not bear to be called a coward. He therefore concealed his views for some time. But who can contend against God? Conviction increased upon con-

viction, until the burden of his sins became overpowering; and in anguish of spirit, he exclaimed, "I am undone! I must die—and an eternal Hell is my portion!"

His former associates now clustered around him. "Don't be frightened—God is merciful and cannot do wrong." "I know it," he replied, "and that is what troubles me. His mercy I have abused, and deserve nothing but wrath. God will not do wrong. No, he will not do so wrong as to let me escape! I see no way to be pardoned!" Pen cannot describe the agony of his soul. He would point to the Bible;—"There—there is the book I have tried to deny and to abuse! I now believe it to be all true."

In this state of mind he remained for two weeks. The intense interest of his soul on the subject of its eternal prospects caused him to fasten on every thought that was suggested in relation to futurity. Some scattered, feeble recollections of Christ remained among the confused mass of his thoughts,—some lingering conceptions respecting an *atonement*, as having formed a part of the religion he had vilified in the days of his hardness of heart. Upon this atonement his soul fastened. A gleam of hope that possibly God might yet forgive him, entered his bosom, and he threw himself at once, as the chief of sinners, at the foot of the cross, resolving, if he should perish, to perish there.

Soon this troubled spirit found rest. He rejoiced greatly, believing with all his heart.—From that time he began to recover, and for more than a year has exhibited a faith and conversation in consistency with the doctrines of the cross.—*ib.*

GENERAL ASSOCIATION OF MASSACHUSETTS.

From the Recorder we learn that the annual meeting of this body was held at Andover, in the meeting-house of the Rev. Mr. Badger, near the Seminary, commencing on Tuesday the 23d of June at 5 A. M., and continuing to the same hour on Thursday the 25th.

General Statements.—With scarcely any exception, all the churches are at peace, between each other and within their own house. Public worship and ordinances are generally well attended; and meetings for conference and prayer are kept alive. The monthly concert for prayer is observed; and in many places though not generally, the concert for Sabbath school teachers. Bible classes are common, and Sabbath schools almost or quite universal. They are both becoming to an eminent degree, nurseries for the Church. The various benevolent Societies are still encouraged and supported; in some portions of the State with increasing vigor. Measures for promoting the sanctification of the Sabbath are adopted with some degree of success; and there is a general movement in favor of Temperance, which has already produced manifest results and promises far greater. In Berkshire county, the change is great. There are 9 Temperance Societies, and merchants are discontinuing the sale of ardent spirits. All the merchants in Lee village have banished them from their stores, and one physician only, keeps them to sell as medicine. A meet-

ing is to be held at Lenox this week to form a County Temperance Society, and a County Society to promote the sanctification of the Sabbath. In Hainpshire, a County Society has existed more than a year, which has employed an agent with good effect. There is a Society in every parish, with two or three exceptions. In some towns the consumption of spirits is supposed to be reduced three-fourths. In Hampden County, most parishes have Societies, and the consumption is much reduced. In Ludlow the merchants have done with the sale. The combination against intemperance in Monson, commenced with the youth. Two Societies were formed, one in the village, the other in the Academy, and the example was followed by their fathers and elders. In Woburn, a Temperance Society contains from 250 to 300 members. In Salem and vicinity, Societies have been formed by a special agent. In Barnstable county, a Temperance Society exists in every town or parish.

PROGRESS OF TEMPERANCE.

Temperance among Seamen.—On the 25th of April last the schooner Fair Trader sailed from Boston on a fishing voyage. Among their sea stores was a keg containing four gallons of rum. Previous to sailing, the Captain, and several of the crew called at the Seamen's Depository, and received Books and Tracts, and among them Beecher's sermons on Intemperance. The books were all read on board, and about a week since, the vessel returned, bringing back the keg of rum *unbroached*. The captain and crew, called at the Seamen's Depository after their return, and received a fresh supply of Books and Tracts, and have departed again to sea. Such a fact is most encouraging. It shows a progress in reform among sailors, and at the same time it points out the utility of the plans now pursued for the promotion of religion among this interesting class of men. And who that has contributed Books or Tracts to supply the Seamen's Depository but will feel amply compensated when such encouraging facts are disclosed.—*Boston Rec.*

A merchant of Boston has just fitted out a vessel, which sails without ardent spirits on board; and has also sent directions to his farm in the country, that none shall be used there.

Cause of Temperance.—A meeting of the Young Men's Society in Hartford, for the promotion of Temperance, was held in the north Conference room, on the evening of the 24th ult. A vivid and powerful address was delivered by the Rev. John Marsh, of Haddam, Secretary of the Connecticut Temperance Society. It was truly gratifying to see so large an assembly of young men on such an occasion, and to witness the deep feeling which seemed to pervade every mind.—*Conn. Obs.*

County Temperance Society.—A County Temperance Society, we understand, was formed at Litchfield, on the 23d ult. on the principle of entire abstinence. Much interest was manifested in the subject.—*ib.*

Another Example.—Mr. Jedediah W. Mills, of West Hartford, has resolved, we understand, to banish ardent spirits from his bar.—*ib.*

YOUTH'S DEPARTMENT.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

LIFE OF ST. PAUL.

(Concluded from page 90.)

CHAPTER IX.

The Transactions of St. Paul, from his arrival at Rome, till his Martyrdom.

By what means St. Paul was discharged from the accusation the Jews brought against him, we have no account in history: but it is natural to suppose, that not having sufficient proof of what they alleged, or being informed that the crimes they accused him of, were no violation of the Roman laws, they durst not implead him before the emperor, and so permitted him to be discharged of course. But by whatever means he procured his liberty, he wrote his epistle to the Hebrews before he left Italy, from whence he dates his salutations.

The principal design of it is to magnify Christ, and the religion of the Gospel, above Moses and the Jewish œconomy, in order to establish and confirm the converted Jews in the firm belief and profession of Christianity, notwithstanding the trouble and persecution that would certainly attend them.

Having thus discharged his ministry, both by preaching and writing, in Italy, St. Paul, accompanied by Timothy, prosecuted his long-intended journey into Spain; and, according to the testimony of several writers, crossed the sea, and preached the Gospel in Britain.

What success he had in these western parts is not known: he, however, continued there eight or nine months, and then returned again to the east, visited Sicily, Greece, and Crete, and then repaired to Rome.

Here he met with Peter, and was, together with him, thrown into prison, doubtless in the general persecution raised against the Christians, under pretence that they had set fire to the city. How long he remained in prison is uncertain: nor do we know whether he was scourged before his execution. He was, however, allowed the privilege of a Roman citizen, and therefore beheaded.

Being come to the place of execution, which was the *Aquæ Salvæ*, three miles from Rome, he cheerfully, after a solemn preparation, gave his neck to the fatal stroke; and from this vale of misery passed to the blissful regions of immortality, to the kingdom of his beloved Master, the great Redeemer of the human race.

He was buried in the *Via Ostiensis*, about two miles from Rome; and about the year 317 Constantine the Great, at the instance of Pope Sylvester, built a stately church over his grave, adorned it with an hundred marble columns, and beautified it with the most exquisite workmanship.

St. Paul seems, indeed, to have been emi-

nently fitted for the apostleship of the Gentiles to contend with and confute the grave and the wise, the acute and the subtle, the sage and the learned of the heathen world, and to wound them with arrows from their own quiver. He seldom, indeed, made use of learning and philosophy, it being more agreeable to the designs of the Gospel, to confound the wisdom and learning of the world by the plain doctrine of the cross.

He was humble to the lowest step of debasement and condescension, no one ever thinking better of others, or more meanly of himself. And though when he had to deal with envious and malicious adversaries, who endeavored, by vilifying his person, to obstruct his ministry, he knew how to magnify his office, and to let them know that he was not inferior to the chiefest of the apostles; yet at other times he always declared to the world, that he considered himself "the least of the apostles, not meet to be called an apostle:" and as if this were not enough, he formed a word on purpose to express his humility, styling himself, "*Elachistoteron*," that is, "less than the least of the saints, nay, the very chief of sinners."

His repentance and sobriety were remarkable; for he often abridged himself of the conveniency of lawful and necessary accommodations.

What he taught to others he practiced himself; his "conversation was in heaven," and his "desires were to depart, and to be with Christ;" and hence it is very probable, that he always led a single life, though some of the ancients rank him among the married apostles.

His kindness and charity were remarkable: he had a compassionate tenderness for the poor, and a quick sense of the wants of others.—To what church soever he came, it was always one of his first cares, to make provision for the poor, and to stir up the bounty of the rich and wealthy; nay, he worked often with his own hands, not only to maintain himself, but also to help and relieve the poor. But his charity to the souls of men was infinitely greater, fearing no dangers, refusing no labors, going through good and evil report, that he might gain men over to the knowledge of the truth, bring them out of the crooked paths, and place them in the straight way that leadeth to life eternal.

Nor was his charity to men greater than his zeal to God, laboring with all his might to promote the honors of his Master. When at Athens, he saw them involved in the grossest superstition and idolatry, and giving the honor that was due to God alone, to statutes and images: this fired his zeal, and he could not but let them know the resentment of his mind, and

how greatly they dishonored God, the great maker and preserver of the world. Nor in the course of a most extensive ministry was he tired either with the dangers and difficulties he met with, or the troubles and oppositions that were raised against him.

This will easily appear, if we take a survey of what trials and sufferings he underwent; some parts of which are thus briefly summed up by himself: "In labors abundant, in stripes above measure, in prison frequent, in death oft; thrice beaten with rods, once stoned, thrice suffered shipwreck, a night and a day in the deep. In journeying often, in perils of water, in perils by his countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and darkness, and besides those things that were without, which daily came upon him, the care of all the churches." An account though very great, yet far short of what he endured. He did not want solicitations, both from Jews and Gentiles; and might doubtless, in some measure, have made his own terms, would he have been false to his trust, and quitted that way which they so violently opposed.

But those things weighed very little with our apostle, who "counted not his life dear unto him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus." And therefore, when he thought himself under the sentence of death, could triumphantly say, "I have fought a good fight, I have finished my course, I have kept the faith." In short, he was a man in whom the grace of God was displayed with peculiar lustre, and who gave the most convincing proofs, that the influence of Gospel principles exceeds all moral and legal obligations.

WEALTH.

Riches are the instruments of good and evil, according to the disposition of the possessor.—A good fortune is an edged tool, which an hundred may get for one that knows how to use it. Humanity, good nature, magnanimity, and a sense of honor, should be the qualifications of the rich; humility and patience, industry and temperance, those of the poor. Wealth is apt to betray a man into arrogance, pride, and luxury; let us therefore ever remember, it is a talent given us of God; and as we have nothing but what we receive from him, we should imitate his love to us, by being always ready and willing to communicate his gifts to others.

GAMING.

Love of gaming corrupts the best principles in the world: like a quicksand, it swallows up a man in a moment. It is an enemy to all laudable exertions for the bettering of our fortune by honest industry: it implies a hardness of heart, and want of sympathy for our fellow-creatures; and, above all, it is an enemy to God, who has forbid us to covet our neighbours' goods; and accordingly we find, that no

man who has raised himself by talents and industry, no man remarkable for a feeling heart, no man who has been attentive to religious duties, was ever found to be a gamester.

"Murder, sometimes follows loss of pence."

INGRATITUDE.

Ingratitude is a crime so shameful, that there never was a man found who would own himself guilty of it. Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured; however, it is better to expose ourselves to ingratitude than to be wanting to the distressed. He that promotes gratitude pleads the cause both of God and man, for without it, we can neither be sociable nor religious. An ungrateful man is a reproach to the creation; an exception from all the visible world; neither the heavens above, nor the earth beneath, affording any thing like him; and therefore, if he would find his parallel, he must go to the regions of darkness; for, besides himself, there is nothing but hell that is *receiving and never restoring*.

INDUSTRY.

"——— Industry! rough power!

Whom labor still attends, and sweat and pain;
Yet the kind source of every gentle art,
And all the soft civility of life."

Love labor: if you do not want it for food, you may for physic. He is idle that might be better employed. By doing nothing we learn to do ill. He that follows recreations instead of his business, shall in a little time have no business to follow. Action keeps the soul in constant health, but idleness corrupts and rusts the mind. An idle man is an incumbrance to society and a burden to himself.

He that kills a man when he is drunk must be hanged when he is sober.

He that swells in prosperity will shrink in adversity.

He preaches well who lives well.

He that prys into the clouds may be struck with a thunderbolt.

[From "Amir Khan and other poems; the remains of LUCRETIA M. DAVIDSON, who died at Plattsburgh, N. Y. Aug. 27, 1825, aged 16 yrs. and 11 months."]

CHARITY.

Versification of part of First Corinthians, 13.

[Written in her twelfth year.]

Though I were gifted with an angel's tongue,
And voice like that with which the prophets sung,
Yet if mild charity were not within,
'Twere all an impious mockery and sin.

Though I the gift of prophecy possessed,
And faith like that which Abraham professed,
They all were like a tinkling cymbal's sound,
If meek-eyed charity did not abound.

Though I to feed the poor my goods bestow,
Though to the flames my body I should throw,
Yet the vain act would never cover sin,
If heaven-born charity were not within.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 11, 1829.

FOURTH OF JULY.

The anniversary of our Independence received more than its usual attention from our citizens. The celebration passed off, as it is believed, without any interruption of good order or good cheer; and those who participated in it have returned, we hope, to their every-day avocations refreshed by the relaxation, and prepared for the duties of the citizen with new additions to their patriotism, and shall we not add with new gratitude and new resolves. The festivities of the day, owing partly to accident, were hardly seasoned enough with the remembrance of those things that remain to be done by us, before we have a right to take to ourselves, unabated, the boast of freemen. National festivities of this character, when well conducted, have undoubtedly their good effect in reviving the patriotic feelings of a people and attaching them to their hearths and altars. But they can be of little service to them unless they will be honest with themselves. Their direct tendency is to foster a national pride, and it will inevitably take its tenor and temper from the manner in which it is cultivated. If by an arrogant, riotous kind of parade, a vaunting, disgusting sort of vanity must grow out of it. If however the day is occupied by us in reverting to our country's brief but eventful annals—refreshing our memories and resolutions with the good examples that are there on record—reviving our gratitude over the tokens of God's favor which are chronicled all along its pages—and taking shame to ourselves for the sins of omission and commission that are apparent all around us—then, will this pride be subdued to a patriotic sentiment that will be "the joy of our hearts and the pride of our lives."

As we cast an eye over the little span of *fifty-three* years—little for a nation to have attained such a growth, and secured such a name and place among the kingdoms of the earth—how like "the gourd" that "the Lord God prepared to come up over Jonah, that it might be a shadow over his head to shield him from grief," does this civil fabric seem to have risen. While, therefore, sitting thus "under it in its shadow," let us be careful to acknowledge the kind and guiding hand of God towards us, lest he should be preparing the worm when the morning arises," and its doom, too, be that of the gourd—"which came up in a night, and perished in a night."

A meeting of prayer was held in the morning by a few assembled Christians, immediately after the firing of the salute. The Rev. Mr. Bacon presented them in a brief but comprehensive address, the thoughts which such a season should suggest to a Christian, and particularly to an American Christian. The causes which should excite our thanksgiving and gratitude; the occasions we have as a nation for humiliation and self-abasement; and the reasons that should induce us so to order our ways that they may be fit examples for the nations who are endeavoring to follow the paths we are treading. True to

his care, too, over the enterprize of which he is a professed friend, Mr. B. commended to our attention on this day the Colonization Society and the state of the poor African. We talk, said he, of a happy country of twelve millions of freemen, but, be it remembered, that among them are *two million of slaves*, in as literal a bondage as any slaves on earth.

The young gentlemen of College, escorted by a military company and band, favored our citizens with an oration at the North Church, through their orator Mr. H. A. Boardman, of Troy, N. Y. The Rev. Mr. Bacon at the close of the oration, apprised the meeting that they were to be deprived of the promised address in behalf of the Colonization Society, by the sickness of the gentleman who was to have given it. A contribution was then taken up,—Mr Bacon having commended the Institution to their regard in the words of an ode that had just been read and sung; reminding them that "the flag," which their "high-hearted fathers" had planted on the shores of Africa, was now "hovering" over a little colony of freemen—and that the ashes of the "high-hearted" man whom Africa mourns were resting in their graveyard.

For the Religious Intelligencer.

BRANCH BIBLE SOCIETIES.

Mr. Whiting.—Having organized Branch Bible Societies in most of the towns in this County, I beg leave through your paper to suggest a few things for the consideration of those who are engaged in distributing the Holy Scriptures.

The great object now before the American Bible Society, is, to supply every family in this country that may wish to purchase or receive the Scriptures, within two years. Not that a bible is to be *given* to every family whether they are *able* to buy it or not; but the subject is to be brought before the public to awaken interest in those who are destitute, that they may be led to supply themselves, and that *means* also may be provided to furnish those, who, unless they are assisted, will *remain destitute*. Greater exertions will be necessary to complete this work than many friends of the bible anticipate. In a State so richly furnished, as our own, with the Sacred Oracles, we cannot be made to realize the condition of other parts of our country, or *feel* as we ought, the pressing necessity for our own exertion. The facts discovered by careful inquiry into every family, have, in many parts of our land, filled us with astonishment. The persons who have made these investigations, have frequently started, confident in the impression that they should not find a destitute family in their district, and have come back ashamed and confounded when they found that *one quarter* of the families in their own neighborhood did not possess a Bible.

In some towns in New-England nearly one-half the entire number of families has been found destitute. No one could have supposed that *two years ago this State* contained *two thousand* destitute families; and yet it is ascertained, by actual investigation, that some towns in Connecticut had not less than 60 fami-

ilies destitute, and that very many parishes, not long since, contained from 30 to 50 families in the same situation. While Christians have been lifting up their eyes, and rejoicing to see the cause of Christ advance in other lands, they have, in a measure, overlooked the conditions of their own *neighborhood* and of our country. A gentleman recently appointed president of a College in Indiana, remarked, a few days since at a public meeting in a neighboring town in this County, that there were wanted more than *twenty thousand Bibles* to supply the destitute families in Indiana. The *lowest* estimate which is made of the number of destitute families in our land, is *half a million*; while those who have the greatest facilities for making an accurate estimate place it at *eight hundred thousand*. Certain it is, that after the investigation of whole towns, Counties, and States, the number of destitute families has greatly exceeded the *estimates previously made*, and this in almost every instance. Let not the case be exaggerated but let the *plain truth* be known, and it is *appalling enough*, to call forth the exertions of this *WHOLE COMMUNITY*.

It is therefore with propriety that the American Bible Society have addressed themselves to all classes of the Community, and to Christians of every denomination, to come forward and aid in this enterprise as God shall give them opportunity. This appeal is *necessary*, inasmuch as the Society has *no funds* to carry forward its operations, other than what they annually receive from the beneficiaries of our Citizens. Composed as the Society is, of persons of all *political sentiments*, and whose officers and agents are taken without distinction from the several religious denominations connected with the Society, there can be no safer or better way for circulating the Holy Scriptures devised.

What if each and every denomination should say, we will supply our *own* destitute; (an object which no denomination has yet effected;) on whom does it devolve, to look out and supply those who belong to no *particular religious denomination*? This is the class whose wants *most need* to be investigated and supplied, and it doubtless composes the majority of those who are destitute. Besides, unless by some systematic plan of operation, which, by dividing different sections of our country into districts, and securing the investigation of every family of whatever name or rank in the district, how can it ever be ascertained that the work has been accomplished.

The plan which the Am. Bible Society has adopted is to organize County Societies, and then form Branch Societies in the different towns connected with these. The object of these Branches is to supply their own wants *first*, and no money will be paid over to circulate the Scriptures in other places, till all within our own town and county, which may be destitute, are supplied. Thus commencing at *home*, and making *thorough work* in its progress, the investigation and supply will proceed with energy and success.

Connected with each of these Branches is a depository of Scriptures, or an officer, whose duty it is to procure such Bibles and Testaments as are ordered by the Branch for *gratuitous distribution*, or for sale

to its members. As there are *twenty kinds* of Bibles and Testaments, which are made by the Society, of the best materials, and furnished to the Branches simply at the price of making and transportation, in no way can families or schools be furnished so conveniently, and at so *little expense*, as at the depositories of the Society.

By allowing any persons, parents or children, males or females, to become members of the Society by contributing annually any sum they please, and also to *cease* being a member when they cease to *contribute*, the way is open for all persons to do what they please for circulating the Scriptures, under the direction of men chosen by themselves to distribute their charity. In this manner, by the systematic operations of *voluntary associations*, more than *twenty thousand Bibles and Testaments* have been circulated during the past year in a single State in New-England, of which number more than *eight thousand* were Bibles. They have found their way into hundreds and thousands of destitute families.

Still there are many counties, in our Eastern States that now remain *unsupplied*, because, with all the exertions which the friends of the Bible have put forth, the means have not been raised to furnish a Bible, either gratuitously or at *part price* to such families as were deemed, by those best acquainted with their *wants and resources*, to be worthy of assistance. If such are the facts in *our section of country*, in the midst of an enlightened, liberal and comparatively dense population, much less can the wants of this *whole land* be supplied without *all the aid* which the friends of the Bible, of *every name* can give.

There has been received into the Treasury of the American Bible Society during the past year, from all sources, one hundred and forty three thousand dollars, and during the same time issued from its depository, two hundred thousand one hundred and twenty two Bibles and Testaments.

Of the monies received, the greater part has been in *payment for Bibles*, sold to Auxiliary Societies at reduced prices, and by *them*, at *their discretion* either sold at cost, or for part price or gratuitously distributed.

As the books of the Society are sold at *cost*, its ability to make direct gratuitous appropriations has not been increased by the enlargement of its sales. Of all its receipts during the last year, about one *SEVENTH* part only has been at its disposal to enable it to make *donations* to destitute parts of our country or to foreign lands. Of this, a number of thousand dollars has been expended to meet the wants of Auxiliaries, which applied for assistance; two thousand appropriated to the distribution of the Modern Greek Scriptures in Greece; five hundred to the printing of the Tamul Scriptures in Ceylon; and twelve hundred towards printing the same in the Burmese language, in the B rman Empire. An edition of *fifteen thousand* copies of the Gospel of Matthew, in Hawaiian, has been printed by the Society for the Sandwich Islands, and a Mohawk Gospel for Canada; and Spanish Scriptures appropriated for distribution in South America.

"These distributions have been made at the request of Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists and Moravians, and all made with equal satisfaction by the board."

The Depository has also been replenished with well bound Bibles and Testaments, ready to meet demands from any section of our country.

No part of the contributions of Auxiliary Societies has been applied to the erection of buildings. There is an obvious necessity that a Society, which last year printed more than three hundred and sixty thousand Bibles and Testaments, should have convenient buildings to carry forward its operations without interruption, and avoid, if possible, the payment of large rent; and it is a pleasing fact that this necessity has been met by individuals in the city of New-York and its vicinity, who have come forward, and by *voluntary subscriptions* for this specific purpose, freed the Society from this embarrassment.

The Society is now bending all its efforts to investigate and supply every part of our land; yet so vast are the wants of our destitute families, and so rapid the increase of population, that unless the friends of the Bible push forward the enterprise with a *mighty energy*, it cannot be done. Without this exertion, our country will advance in the extent of its resources and the greatness of its physical strength, but in respect to its *moral condition*, and the intelligence and virtue of its community, it will be a *retrograde* movement. If unsupplied, the number of destitute families may, in point of fact, be ascertained; but the *extent of the evil* does not present itself, unless we trace out, with the eye of a Christian freeman, the consequences of a population rising into the active scenes of life, without the restraints which the Gospel imposes on their passions. Children advancing to take the places of their fathers, with scarcely any knowledge of the duty which they owe to God and their country, will prove but *poor* protectors of our liberties. Nourished in ignorance and amid scenes of vice, and breathing the polluted atmosphere of sin, till they know no rights but their own will, and no restraints but their own ungovernable temper, they will become the scourge of our freedom. Such consequences it will presently be impossible to avert. Philosophy never taught men to reform themselves; much less has it ever rendered a nation enlightened, free, and happy. Nor is it possible to conceive of any combination of circumstances which can take the place of the Bible, and raise men to an equal elevation in the scale of national prosperity. The free circulation of the Holy Scriptures has never enslaved a people, nor is there an instance in the history of nations of a people who have been *enslaved*, where the Bible has been found in their dwellings. While, then, the object of supplying the destitute families in our land is *dear to us as Christians*, it becomes no less a matter of solicitude as it respects the prosperity and future happiness of our country.

In behalf of the American Bible Society,

HENRY A. ROWLAND, Jr.

New-Haven, July 9, 1829.

FEMALE EDUCATION SOCIETY.

Treasurer's Account of the Female Education Society, rendered at their Annual Meeting, July 1, 1829.

RECEIPTS.

1828,	}	From the Female Benevolent So-	
Sept. 12.		ciety, Litchfield	\$30 00
		" Female Mite Society, New-Mil-	
		ford	15 00
		By donations and taxes	70 76
		" Articles sold	29 96
		" Life Subscriptions	15 00
		From a female friend, New-Haven	3 00
		" a female friend, do.	3 00
		" a female friend, do.	1 43
		" several females	5 00
		" a friend	28
		" a female friend, Boston	10 00
		" a friend, New-Haven	5 00
		" a female friend, do.	1 00
		" a female friend, Durham	94
		" two female friends, New-Haven	1 92
		Balance on hand from last ac-	
		count	72 87
			<hr/>
			\$264 31

EXPENDITURES.

Paid for Clothing	\$56 59
" Tailoring	44 13
" Washing	49 02
" Shoes	42 41
" Hats	12 00
" Postage	12
	<hr/> \$204 62
Balance carried to new account of which \$55 00 belongs to Permanent Fund	\$60 05
	<hr/> \$264 31

Articles of clothing have been received from the following sources:

From a lady of New-Haven, articles appraised at	\$3 75
" ladies of Stratford, do.	9 00
" a lady of North Canaan, Litchfield County, do.	8 25
" a lady of Munroe, do.	75
" ladies of Green's Farms, do.	4 75
" a lady of New-York City, do.	33 75
" a friend, do.	1 50
" a friend, do.	75
" the Female Society of South Cornwall, by the Rev. Mr. Bacon, do.	6 25
" the ladies Benevolent Society of Guilford, do.	4 83
" a lady of Norwich, do.	4 00
" a lady of New-Haven, do.	1 00
" ladies of Litchfield, do.	17 50
" the Female Juvenile Society of New-Haven, do.	78
" a lady of New Haven, do.	80
" ladies of New-Haven do.	1 50
" ladies of Mansfield do.	1 12
" a lady of Hamden, do.	75
Articles left at President Day's, do.	14 40
From the young ladies Society of New-Haven, for Benevolent Industry	12 00
" a lady of New-Haven, do.	2 00
" ladies of Stratford, do.	9 50
" a student, do.	2 00
" a lady of Cornwall, by Professor Olmsted, do.	2 50
" a lady of New-York, do.	3 50
	<hr/> \$157 43

Assistance rendered in washing to six Beneficiaries by four families

35 00

Total \$192 43

CALVINISM.

A DIALOGUE BETWEEN A PREACHER AND A HEARER.

Preacher. Friend, why did you twist yourself on your seat to-day, at the conclusion of my discourse, and give such evident tokens of uneasiness?

Hearer. You were beginning to divulge your Calvinistic sentiments, and you know I never could either believe, or endure such doctrine.

P. You surely mistake. I only quoted the 4th verse, of the 1st chapter of Ephesians—*verbatim*, as it stands, without remark or comment. The words were, "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love." Why should a verse of scripture, make you restless?

H. O, a verse of scripture does not make me uneasy, but I feared it might not be understood.

P. Did you understand it?

H. Yes, I think I understand, that, it cannot mean what you would make it.

P. I said nothing about its meaning; I barely recited it. If you did not misunderstand it, why should you fear for others? Or why was not the Apostle afraid of being misunderstood on that point?

H. I have no objection I tell you, to the verse, or to any other such verses, when they are rightly apprehended.

P. Why might the congregation not be as likely to understand the verse I repeated, the way you *wished*, as the way you *feared* they would?

H. I know that many in the world, believe in election, &c. and I think it hurtful to the Church.

P. Did not the Apostles feel for the interest of the Church, as much as we can; and were they not as careful not to be misunderstood, as we would have been, if in their places? Then, why not pick their language better?—Whenever they touch on these points it is still Election!—Election!—Predestination!—Predestination, &c.—But will you tell me what part of the verse you feared, would be misunderstood? Was it the first word, "According?"

H. No, I was not afraid of "according."

P. Was it the next word, "as?"

H. No.

P. Was it the next, "he?"

H. No; I did not expect "he" would be misunderstood.

P. Was it "hath?"

H. No.

P. Well, as you did not thus far, fear that any word would be misapprehended individually, did you fear them *collectively*—"According as he hath?"

H. No, that far is plain enough; but the next word makes the difficulty; "chosen."

P. Well, what meaning was you afraid would be put upon "chosen;" or how do you wish it altered? What will you substitute? "Selected."

H. No, that would be no plainer than "chosen."

P. Then name your fear: what is there dark or mysterious in the word:—I thought it as plain a word as is in our language. What meaning did you fear would be given?

H. I confess the word seems a simple word in itself; but it was the interpretation that might be given to it, which I dreaded.

P. Were you not more uneasy lest the people might understand by it—"chosen"—that *chosen meant chosen*, than that they should attach any other meaning to it?

H. I have never liked the doctrine of choosing—Election, &c.

P. I see you do not; nor the words by which the Scriptures express it. But we have been analyzing the verse, which excited your apprehension, and you have not so far, been able to name the dark and mysterious word, or words—we will go through if you please. The next word after chosen, is "us;" meaning, I suppose, the writer, and those to whom he wrote. The next is "in"—Then comes "him"—then "before—the." Is there any thing dangerously unintelligible so far?

H. No.

P. Then, there are but a few more words:—"before the foundation of the world." Were you afraid these would be misapprehended?

H. I was somewhat.

P. Did you fear lest it should be understood to mean, *since* the foundation of the world?

H. No, I did not.

P. Then you must have feared, that it would be understood to mean *before* the foundation of the world; that is, your greatest fears through the whole verse have been, that it should be conceived to mean, what the words imply. Or rather, you *fear* that the verse *should be understood*, more, than that it *should be misunderstood*.

My dear friend, so it would be, if I were to quote the Saviour's language—"Ye have not chosen me, but I have chosen you." There again you could not alter "chosen," to make it more simple; pitched upon—selected—would not answer your purpose; nor would you dare to substitute any other word—the rest of the words, *ye, me, not, have, I, &c.* you surely think are simple; and yet taken together, you will not adopt it for your belief. "Names written in the Lamb's Book of life, before the foundation of the world."—Not what is familiarly called a big word, in all this—put them together and you revolt. So it is with a large part of your Saviour's message. If you cannot bear to hear me in a whole Sermon, name the words, *chosen—or ordain—or foundation—or predestinate*—what torture must you have been in, had you heard Paul preach!—*Cal. Mag.*

If those who are quarreling with the doctrines of grace, as they are taught and understood by Calvinists will thus investigate the subject, they will always find that the controversy is between themselves and the word of God. Many deny and reject some of the plainest doctrines in the Bible, *because* with their limited capacities they cannot fully comprehend the mysteries of godliness. They cannot see how God can fore-ordain and decree, (or foreknow because he has decreed) whatsoever comes to pass, without destroying the free agency and accountability of man. They cannot understand how they are to "work out their own Salvation" when it is "God that worketh

in them to will and to do"—or how those can be guilty who "gathered themselves together to do what soever his hand and his counsel determined before to be done." Rather than admit these humbling truths, some have denied that there are any such things in the Bible as Election and Decrees. Others will own, that they are clearly taught in the Bible, but say they are dangerous and unprofitable, and it "would be better if they were cut out." Rather than acknowledge their own impotency, the learned Dr. Clark has denied to Deity the attribute of fore-knowledge; and the zealous Wesley has so altered the Scriptures to suit his own contracted views that he has made nonsense of some of the plainest texts in the Bible.

TEMPERANCE.

STATE TEMPERANCE RECORD.—Societies which have voted themselves Auxiliary to the Connecticut Temperance Society.

Middlesex Temperance Society, organized Sept. 18, 1828: Charles Griswold, Esq., President, Rev. J. Marsh, Secretary,—embracing 16 minor associations, viz.:

	Males.	Females.
Haddam,	44	65
Middle-Haddam,	34	18
East-Haddam,	34	46
Millington,	48	67
North Killingworth,	31	42
Chester,	37	40
Pettipaug,	58	125
West Chester,	31	
West Brook,	61	80
Saybrook,	33	51
Lyme,	75	60
East Lyme,	35	
North Lyme,	135	161
Hadlyme,	99	83
Durham,	61	77
East Hampton,	38	
	854	915

MIDDLESEX ASSOCIATION.—The Middlesex Association for the Promotion of Temperance held its ninth monthly meeting at Lyme, on the 16th ult. Eleven minor associations were represented by their delegates, whose reports were appropriate, uncommonly interesting, and highly favorable to the cause. It appears that, in general, much less opposition to the efforts of the association is manifested at present than at former periods. Forty-five new male members, and fifty-six female, were reported for the last month. After the usual reports of the delegates, a resolution expressing the views of the Association on the use of ardent spirits, was offered by Dr. F. W. Lord, a delegate from Lyme, who supported it by some very interesting and eloquent remarks. The meeting was then addressed in an able and impressive manner, by the Rev. Talcott Bates, of Durham, Agent of the American Temperance Society. The day being pleasant, a large collection of people assembled; and though the public exercises continued nearly four hours, no impatience was manifested, and apparently a deep and abiding impression was made.

It is confidently believed that of all the efforts in operation throughout our country for the promotion of temperance, few have so powerful an effect in enlightening the community, removing prejudices, and engaging the hearts of the people in this important cause, as periodical meetings held in different towns, on the plan pursued by this Association. It brings before an audience a vast weight of evidence, and with a power that few can resist.

The next meeting of the Association will be at the Baptist Meeting-House in East Lyme, on the 3d Tuesday of July next. B. H. CATLIN, Sec. pro tem.
Haddam, June 10, 1829.

From the Secretary of an Auxiliary in a town in Connecticut.—There was a store in our neighborhood at which ardent spirit was sold, and at the first meeting it was voted that the owners be requested in the name of the Society, to desist from the sale of spirituous liquors. The petition had its desired effect. In a short time the hogsheads, barrels and demijons, were stripped; a happy event, to us, and one which we trust, under God, will shut up the gates of the pit, and open the gates of heaven to many an immortal spirit.

Traffic Diminishing.—A correspondent of the Journal of Humanity in New-York, says,—During the last two weeks I have had frequent opportunities of conversing with importers and venders of ardent spirit, and with united voice they acknowledge the demand for brandy and rum in this city has diminished more than one half. A large importer told me five days ago, that in attempting to dispose of a cargo of rum, the grocers in the city all said, (I use his language,) 'that their customers who used to buy hogsheads and puncheons, now will not buy more than a barrel.'

Signs of the times.—In one of the Sabbath Schools in New York city, there exists a Sabbath Scholars' Missionary Society, auxiliary to the Home Missionary Society, to which it has paid, during the last year, \$225; besides distributing three Bibles, 2 Testaments, 2630 pages of Tracts, and 326 books suitable for Sunday School libraries. There are 500 contributors, and the Association has a female branch, which has raised funds during the last year amounting to \$65 80. The Association contributed \$200, in equal sums, to the support of two missionaries in Ohio, (Rev. Messrs. Nash and Craig.)

REVIVAL IN GLASGOW, KY.

A letter from the Rev. C. Weedon, dated May 12th says, "since my last, there have about thirty joined the Cumberland Presbyterian Church here, besides a good many that have joined the Baptist and Methodist churches. The work is spreading farther and wider in this, and the adjoining Counties, than at any former period. In the County around, there are more joining the Baptist Church than any other. Numbers are added to the Lord's side daily."

REVIVAL IN TRURO, MASS.

We are happy to learn by a gentleman from Truro, that a happy effusion of the Spirit has been experienced in that place, under the preaching of the Rev. Mr. Bailey, formerly of Nantucket. The revival commenced about the first of January and still continues. The church has received an addition of forty-three members. Among these are a man and his wife aged about seventy, with eight children and children-in-law, who were admitted in one day. The whole number reckoned as converts is from fifty to sixty. By the same gentleman we are informed, that the churches on the Cape, in two divisions, have begun to meet in conference together; and that four Congregational meeting-houses are now erecting on the Northern part, one of which is for a Unitarian preacher.—*Bost. Rec.*

Poetry.

For the Religious Intelligencer.

THE SABBATH.

THE dawning light of holy day
Is stealing up the eastern sky,
And its first pure and glad'ning ray,
Is beaming on the opening eye.
Uprising in its loveliness
It gilds the sacred house of prayer:
Arise thou sun of righteousness!
Oh let thy glories kindle there!
The bell hath rung the awaited hour,
And worshippers are moving on
In mingled groups; the man of power,
And he of lowlier lot are one;
The feeble sire of gray fourscore,
And laughing school-boy by his side;
The dame whose vanity is o'er,
And maiden in her 'beauty's pride.'
Oh know ye what it is to kneel
With 'contrite heart and wounded soul,'
Before that One whose hand can heal
And make the wounded spirit whole?
Or can ye lift your spirit high
Upon the breath of sacred song,
To that pure temple in the sky
Where angels the sweet strain prolong?
There ye are blessed indeed of heaven!
Move lightly on! a glorious ray
Shall light your path from morn to even,
Till lost in cloudless, endless day! E.

For the Religious Intelligencer.

MOTTO FOR A PAINTED WORK BOX.

MIGHT this slight toy presume to teach,
With glowing brow, and pictur'd speech,
Perchance its grave advice would be
"Redeem the day from sloth, through me."
Then while it prompts with voiceless art
The industrious needle's useful art,
Soft let it whisper to the heart
The absent giver's name, and prove
The faithful monitor of love. II.

MORE BAD SIGNS.

It is a bad sign when a professor of religion locates himself at the *Cross Roads*, in some country place, for the purpose of selling ardent spirits in small quantities. If he were not himself pretty fond of the creature, he would not become so accommodat-
ing to his neighbors.

It is a bad sign to enter the house of a professed disciple of Christ, and find nothing there to remind one of Christ. No pages inscribed with his name, no volumes bearing a Christian impress, no papers furnishing the record of Christian effort and religious intelligence meet the eye. But in the same house one will see decanters, and the customary apparatus for the consumption of intoxicating drinks.

It is a bad sign when the tongue of a man is richer than his heart. The heart is the treasurer of the

tongue, and if overdrawn, may send back protested the drafts of its imprudent correspondent.

It is a bad sign when people rise in the morning and take up the common newspaper of the day, and read over with intense interest the little incidents of party strife and scandal, and leave the Bible lying in its dusty slumbers.

It is a bad sign for people to make their business after sitting down to hear a sermon to go to sleep.—They seem to say that sleep is the only cure for the misery that is to be inflicted upon them by the preacher.—*Columbian Star*.

MIRACLES AND CHARITY.

The age of miracles is past; the signs, and the tokens, and powers which accompanied it, and which, like brilliant lights from heaven, hung in bright effulgence over the church, are vanished. No longer can the members or ministers of Christ confound the mighty, perplex the wise, or guide the simple inquirer after truth, by the demonstration of the Spirit, and of power; the control of the laws of nature, and of the spirits of darkness, is no longer intrusted to us; but that which is more excellent and more heavenly remains; that which is more valuable in itself, and less liable to abuse, continues; and that is, CHARITY. Miracles were but the credentials of Christianity, but CHARITY is its essence; miracles but its witnesses, which having ushered it into the world, and borne their testimony, retired forever;—but CHARITY is its very soul, which when disencumbered of all that is earthly shall ascend to its native seat—the paradise and the presence of the eternal God.

J. A. JAMES.

REJECTED LIBERALITY.

We learn says (the Visitor & Telegraph) that the Governor of our Commonwealth, several weeks since, received a consignment of "Prayer Books" from some benevolent individual or association at the North, together with a letter, (whether anonymous or not, we do not know) requesting his Excellency to distribute them among the Executive and such families in our city as his judgment should think most in need of such a book. On examining the contents of the "box," however, instead of the "Book of Common Prayer," as was supposed, they proved to be "Unitarian Prayer Books." Gov. Giles not choosing to assume the functions of an Unitarian missionary, ordered them to be replaced and returned to the benevolent donor. Similar presents, we understand, have recently been made to the Executive Heads of several other States. Such zeal is worthy of imitation in a better cause.

Letters received at the Office of the Religious Intelligencer during the week ending July 8, 1829.

E. B. Tompkins; Col. J. Potter; Capt. N. Fowler; Dr. I. Hough; David Cady; Rev. Rufus Pomeroy; Alfred Crafts; Livingston H. Smith; Rev. Dr. Fitch; Jno. R. Flynt; Doct. A. Morse; Mrs. E. Randolph; Pierpont Potter; N. Jerome; Hastings & Tracy; Dr. Elisha Brewster; William Carlisle; Enos Camp; A. V. Santvord; John Houston.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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